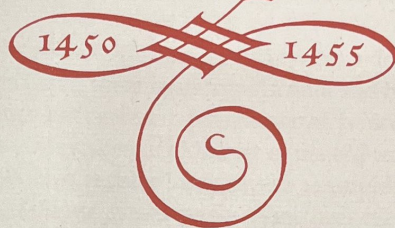


A NOBLE FRAGMENT
BEING A LEAF OF THE
Gutenberg Bible



WITH A
BIBLIOGRAPHICAL ESSAY BY
A. EDWARD NEWTON



NEW YORK
GABRIEL WELLS

1921

READER: pause awhile, for you look—and it may be for the first time—upon an actual page of a Gutenberg Bible, the most precious piece of printing in the world; and, admittedly, the earliest. Truly, a noble fragment!

Throughout the centuries the writings of scholars upon stone, upon clay, and papyrus, parchment, and finally, upon paper, had resulted in the creation of a caste: men who could read, men who, sitting silently before a written or painted manuscript, could follow in their minds the thoughts of other men.

Gradually, with the growth of learning, there arose a demand for books; but the method of producing them by means of a quill and brush made them so costly that they were the exclusive possessions of princes—either of the Church or of the State. Museums and libraries of the old and, to a lesser extent, of the new world now possess many superb examples of these books, the work of men who labored, it may be for years, over the production of a single volume. When we peer at the priceless treasures of the middle ages in museums, carefully screened with glass, we exclaim, “How wonderful!” And yet, wonderful as they are, they are as nothing compared with the printed page.

The story of the printed book, reduced to its simplest terms, may be briefly stated. Scholars are generally agreed that the art of printing as we know it had its birth in Germany. In the earliest examples of printing, not only illustrations, but text were cut in relief in solid blocks of wood, but it was not until the invention of movable metal types capable of innumerable combinations of letters forming words, that printing may be said to have come into existence. The honor of this great discovery has been by general consent awarded to Johannes Gutenberg. Of his life we know relatively little, but we know that about 1450 he was negotiating with one Fust, a goldsmith, for a loan to carry on his invention, and that a few years later there was a falling-out between the two men over the division of the resulting profits or losses;—meantime the great Bible was completed.

It is possible that before the work of printing so elaborate a book was undertaken, several minor attempts were made. Be this as it may, we are sure that the Bible was the first important effort of the great inventor; nor has another book yet been discovered in which he employed the types used in this Bible. Above all, as an example of printing, it has never been surpassed. Of all the arts, printing at its birth reached perfection more nearly than any other.

It has indeed been said that it is the only art in which no progress has been made: that the first example of printing is the best.

To Gutenberg is given the credit for the great discovery of this "art preservative of the arts." Fully five years were consumed in the printing of the Bible, 1450 to 1455 it is estimated; and the place in which the work was done is known to be the town of Mainz, or Mayence, in Germany.

A word as to the book itself. It gives no information as to the date at which it was printed, or the place, or the printer. It has no title-page or colophon; its six hundred and forty-one leaves are unnumbered, and there are no catch words to help us in collation. It is printed in Latin, in large Gothic characters, in double columns, forty-two lines to a column. In the very first issue of this supreme book—the issue from which this page is taken—the first few pages were printed forty lines to a column. After printing a few leaves, the printers decided to get more lines to a page and also to increase the size of the edition, which necessitated reprinting the pages which had first passed through the press; these pages have the full number of lines. Hence this Bible is frequently referred to as the "forty-two line Bible"; and it is also sometimes called the Mazarin Bible, for the reason that, while it was believed to exist, no copy was known until it was discovered in the library of the great French cardinal. The printing was done both upon vellum and upon paper; which was first used, cannot positively now be determined, but it is generally believed that the paper copies are the earliest. The page before you may, then, be the very earliest example of the printed page from movable type in the world—it being not only a page from the first printed book but a page of its very first issue.

The printing was done in imitation of writing (which it was at first believed to be), in a brilliant black ink of a quality which has defied the centuries. The paper, too, is of an exceeding beauty and texture. The headlines, the accents, and the illuminated initials, where they occur, are in every case supplied by hand, and in varying degrees of beauty and excellence. In a copy in the Bibliothèque Nationale, at Paris, there is a manuscript note in which the rubricator, *i.e.*, the one who did the hand illumination, says that he finished his work on the twenty-fourth of August, 1456, adding thereafter, as was not unusual, the word "Alleluia."

How many copies of this, the first printed book, were struck off? No one is in a position to tell with any degree of certainty. We do know the number of copies extant, and a very small number it is—much smaller than one might

reasonably expect beginning in Europe—varying. The perfect, chief pages from v colored initials restored that are. Had the which could value, it would the almost protected the

What is tion to answer the Hoe co 24th, 1911, I well remember the pioneer's h live in day item again Indeed, if for sale, so gladly pay speak. It important tainly it h than any

The f the New Stevens the book limit. Th price" o he was t says, he the chief

reasonably expect in the case of a book that had been revered from the beginning. With a few exceptions, they are all in public institutions, mostly in Europe—many of them in imperfect condition, and all copies slightly varying. The Bible from which this fragment was extracted was itself imperfect, chiefly in that it lacked a number of pages. There were, too, a few pages from which some ruthless hand had cut out a number of the brightly colored initial letters. Where they occur, these pages have been so skillfully restored that only the most searching examination will reveal which they are. Had the book been perfect, or even had it lacked only a few pages which could be supplied in facsimile, as is usually done in books of great value, it would have been an act of vandalism to remove the leaves from the almost contemporary leather covers which have for so many centuries protected them.

What is the money value of a perfect Gutenberg Bible? It is a hard question to answer. Mr. Huntington purchased through the late George D. Smith the Hoe copy for fifty thousand dollars. This was on Monday evening, April 24th, 1911, and for a time this was the highest price ever paid for a book, and I well remember the round of applause which followed the fall of the auctioneer's hammer when this figure, breaking all records, was reached. But we live in days when records of all kinds are easily broken, and should such an item again come on the market it might easily fetch several times this sum. Indeed, if we can imagine in the far-off future a Gutenberg Bible coming up for sale, some sagacious man of wealth or richly endowed museum might gladly pay a million dollars for it. Of its emotional value it is not for me to speak. It is, indeed, beyond words. Throughout the middle ages the most important book was the Latin Bible. It was regarded as a divine thing. Certainly it has had greater influence upon what we are pleased to call civilization than any other book.

The first Gutenberg Bible to come to this country is the copy now in the New York Public Library, dispatched in 1847 from London by "Henry Stevens of Vermont" to James Lenox, who had instructed his agent to buy the book which was coming up at auction at Sotheby's, without fixing any limit. The result was that the book was purchased for him at the then "mad price" of five hundred pounds, which for a time so incensed Mr. Lenox that he was tempted to repudiate the transaction; but, as the narrator of the story says, he finally took the book home and lived to cherish it as a bargain and the chief ornament of his library.

By a coincidence I own copies of the correspondence between the same Henry Stevens and another client, George Brinley of Hartford, Connecticut, relative to the second Gutenberg Bible to come to this country, twenty-five years later. How Mr. Brinley, "being as prompt as the Bank of England," took the prize away from the two Lords who wanted the book but had no ready money, need not now concern us. The point at which I wish to arrive is this: After an exchange of letters and cablegrams, Mr. Stevens secured the book, and dispatched it, insured against all "risques" to its owner with this note of comment: *"Pray, Sir, ponder for a moment and appreciate the rarity and importance of this precious consignment from the old world to the new. Not only is it the first Bible, but it is the first book ever printed. It was read in Europe half a century before America was discovered. Please suggest to your deputy that he uncover his head while in the presence of this great book. Let no Custom House Official, or other man in or out of authority, see it without first reverently raising his hat. It is not possible for many men ever to touch or even look upon a page of a Gutenberg Bible."*

A. EDWARD NEWTON

Oak Knoll
Daylesford, Pennsylvania
October 25, 1921

luis: afficit omni vie nō bone: mali-
ciam aut nō odit. **D**omine i celis
misericordia tua: et veritas tua usq;
ad nubes. **I**usticia tua sicut mōtes
dei: iudicia tua abissus multa. **H**o-
mines et iūnēta saluabis dñe: quē-
admodū multiplicasti misericordiā
tuā deus. **F**ilij aut hōminum: in te-
guine alay tuay sperabūt. **I**nebr-
abuntur ab ubertate domus tue: et
corrente voluptatis tue potabis eos.
Quoniam apud te est fons vite: et in
lumine tuo videbimus lumē. **P**re-
cede misericordiā facientibz te: et iusticiā
tuā hīs qui recto sūt corde. **N**on ve-
niat michi pes supbie: et manus pec-
catoris non moueat me. **I**bi cecide-
runt q̄ operant iniquitatē: repulsi sūt
nec potuerūt stare. *psalm. xxi. dauid.*

XXVI

Noli emulari in malignatibus:
neq; zelaueris facientes iniqui-
tatem. **Q**uoniam tanq; feruū uolociter
arescent: et quēadmodū olera herba-
rum cito decider. **S**pera in dño et fac
bonitatē: et inhabita terrā et pascetis
in diuitijs eius. **D**electare in dño: et
dabit tibi petitiones cordis tui. **R**e-
uela dño viā tuā et spera in eo: et ipse
faciet. **E**t educet quasi lumē iusticiā
tuā: et iudiciū tuū tanq; mercedem:
subditus esto dño et ora eū. **D**ole e-
mulari in eo q̄ prosperatur i via sua:
in homine faciente iniusticias. **N**oli
ne ab ira et derelinque furorē: noli e-
mulari ut maligneris. **Q**uoniam qui
malignauit epterninabūtur: sustine-
tes aut dñm ipsi hereditabūt terram.
Et adhuc pusillū et nō erit peccator:
et queres locum eius et non inuenies.
Mansueti aut hereditabunt terrā: et
delectabuntur in multitudine pacis.
Obseruabit peccator iustū: et timebit

sup eū dentibz suis. **D**ominus autē
iridebit eū: quoniā prospicit q̄ veti-
et dies eius. **G**ladiū euaginauerunt
peccatores: intenderunt arcum suum.
Ut decipiat pauper et inopē: ut tru-
cident rectos corde. **G**ladius eorū in-
tret in corda ipsorū: et arcus eorū con-
fingatur. **M**elius est modicū iusto:
sup diuitias peccatorū multas. **Q**u-
oniam brachia peccatorū conterentur:
cōfirmat aut iustos dñs. **N**ouit dñs
dies immaculatoz: et hereditas eorū
in eternū erit. **N**on cōfundentur i q̄
malo: et in diebus famis saturabun-
tur: quia peccatores peribūt. **I**nimi-
ci veto dñi mor ut hōnorificati fuerint
et exaltati: deficientes quēadmodum
fumus deficiēt. **M**utuabit peccator et
non soluet: iustus aut misereatur et re-
buet. **Q**uia benedicentes ei heredita-
bunt terrā: maledicentes aut ei dispe-
ribunt. **A**pud dñm gressus hōminis
dirigitur: et viā eius uolet. **Q**um ce-
derit nō collidetur: quia dñs suppo-
nit manū suā. **I**unior sui etenim se-
nui: et nō uidi iustū derelictū: nec semē
eius querens panē. **T**ota die misere-
tur et cōmodat: et senē illius in bene-
dictione erit. **D**ecline a malo et fac
bonū: et inhabita i seculū seculi. **Q**uia
dñs amat iudiciū: et nō derelinquet
sanctos suos: in eternū cōseruabūtur.
In iusti punient: et semet impioz
peribit. **I**usti aut hereditabūt terrā:
et inhabitabunt in seculū seculi sup eā.
Os iusti neditabit sapienciā: et lin-
gua eius loquetur iudiciū. **L**ex dei
eius in corde usus: et non supplāta-
buntur gressus eius. **C**onsiderat pec-
cator iustū: e querit mortificare eum.
Dominus ut non derelinquet eum
in manibz eis: nec damnabit eum

cum iudicabitur illi. **E**xpecta domi-
num et custodi viam eius: et exalta-
bit te ut hereditate capias terram: cum
perierint peccatores videbis. **V**idi
impium superexaltatum: et eleuatum
sicut cedros libani. **E**t transiit et ec-
ce non erat: quesiui eum et non est in-
uentus locus eius. **C**ustodi inno-
centiam et vide equitatem: quoniam
sunt reliquie homini pacifico. **I**n-
iusti autem disperibunt: simul reliquie
impiorum interibunt. **S**alus autem iusto-
rum a domino: et protector eorum in tempore tribu-
lationis. **E**t adiuuabit eos dominus et li-
berabit eos: et eruet eos a peccatoribus: et
saluabit eos quia sperauerunt in eo. *psalmus*

dauid in rememoracione sabbati.

XXXVII

Domine ne in furore tuo arguas
me: neque in ira tua corripas
me. **Q**uonia sagitte tue infixae sunt
michi: et confirmasti super me manum
tuam. **N**on est sanitas in carne mea a
facie ire tue: non est pax ossibus meis a
facie peccatorum meorum. **Q**uonia iniqui-
tates mee supergessae sunt caput meum:
et sicut onus graue grauatae sunt sur-
me. **P**utruerunt et corrupte sunt ci-
uitates mee: a facie insipientie mee. **M**is-
er factus sum et curuatus sum usque in
finem: tota die conturbatus ingrediebat
me. **Q**uonia lumbi mei impleti sunt illis:
omnibus: et non est sanitas in carne
mea. **A**fflictus sum et humiliatus sum
nimis: rugiebam a gemitu cordis mei.

Domine ante te omne desiderium me-
um: et gemitus meus a te non est abs-
conditus. **C**or meus conturbatus est:
dereliquit me virtus mea: et lumen o-
culorum meorum et ipse non est mecum.
Amici mei et proximi mei: aduersum
me appropinquauerunt et steruerunt. **E**t qui
iuxta me erat delonge steruit: et vim

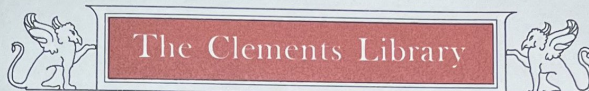
faciebant qui querebant animam me-
am. **E**t qui inquirebant mala michi
locuti sunt vanitates: et dolos tota
die meditabantur. **E**go autem tan-
quam surdus non audiebam: et si-
cut mutus non apertis os suum. **E**t
factus sum sicut homo non audiens:
et non habens in ore suo redargutio-
nes. **Q**uonia in te domine spera-
ui: tu exaudies domine deus meus.
Quia dixi ne quando supergaude-
ant michi inimici mei: et dum com-
uentur pedes mei super me magna
locuti sunt. **Q**uonia ego in flagella
paratus: et dolor meus in conspectu
meo semper. **Q**uonia iniquitatem meam
annuntiabo: et cogitabo pro peccato
meo. **I**nimici autem mei viuunt et con-
firmati sunt super me: et multiplicati sunt
qui oderunt me inique. **Q**ui retribuunt
mala pro bonis detrahebant michi:
quonia sequebar bonitatem. **N**e de-
relinquas me domine deus meus: ne
discesseris a me. **I**ntende in adiuto-
rium meum: domine deus salutis
meae. *In fine p. psalmi dauid.*

XXXVI

Dixi custodiam vias meas:
ut non delinquam in lin-
gua mea. **P**osui ori meo
custodiam: cum confisteret
peccator aduersum me. **O**bmutus et
humiliatus sum et selui a bonis: et dolor
meus renouatus est. **C**onualuit cor meum
intra me: et in meditatione mea exar-
descet ignis. **L**ocus sum in lingua
mea: notum fac michi domine finem meum
Et numerum dierum meorum qui est:
ut sciam quid desit michi. **E**cce mensu-
rabiles posuisti dies meos: et substi-
tuta mea tanquam nichilum ante te. **T**er-
ramque uniuersam vanitas: omnis homo vi-
uus. **T**eritatem in imagine peccasti

F 1450 Bible Latin

A Leaf of
The Gutenberg Bible
(1450-1455)



BIBLE. [Biblia latina. Mainz: John Gutenberg, circa 1456.] One leaf.

This leaf from the first printed Bible was selected for the Library because of the following passage:

"They also that dwell in the uttermost parts are afraid at thy tokens" - Psalms 65:8
The leaf comprises Psalms 63-67.

This leaf from the first Gutenberg Bible displays the whole of Psalms 64, 65 and 66; and parts of Psalms 63 and 67.

Associate Dr. Otto O. Fisher, Detroit

510 Theobald

56.

56. GUTENBERG BIBLE. A Noble Fragment being a Leaf of the Gutenberg Bible. With a Bibliographical Essay by A. Edward Newton. *Gothic type, double columns, 42 lines to the full-page, with capitals, page headings, and chapter numbers in red and blue, by the rubricator. In Latin.* Folio, bound in full dark blue morocco, gilt; restoration to lower margin of leaf, not affecting text. (Jones)

[Mainz: J. Gutenberg & J. Fust, circa 1456]

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Purch

A GENUINE AND EXCEPTIONALLY DESIRABLE LEAF FROM THE FAMOUS GUTENBERG OR 42-LINE FIRST PRINTED BIBLE.

This fine leaf begins with verse 9, Psalm 63 [*Exaudi Deus orationem*] which is a prayer in affliction, with confidence in God that he will bring to nought the machinations of persecutors, Unto the end, a psalm for David.

Displays the whole of Psalm 64 [*Te decet*] God is to be praised in his church to which all nations shall be called.

Displays the whole of Psalm 65 [*Jubilare Deo*] An invitation to praise God. Unto the end, a canticle of a psalm of the resurrection.

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Displays a large part of Psalm 67 [*Exurgat Deus.*] The glorious establishment of the church of the New Testament prefigured by the benefits bestowed on the people of Israel. Unto the end a psalm of a canticle for David himself. Ends with verse 29.

[NUMBER 55]

uorū intell-
uitamini si-
ne: ipse et in-
ter pregruiss
et em grana
proferunt
in altare: de-
ant h saluta-
aialuū inter
ta y pōnūt:
tera castra.
ficare pe-
onā pallus
era castra:
No enim
nat: sed funi-
n ergo offera-
do: id est seu-
ni rō. Genesi
nolre obliui-
nerit d? Abdu-
rer eis. Apō em
aiabz uris red-
i faciat: y non
egit uobis. Qd
u? em qā bonā
pior uos hor fa-
ar uob. D? aut
uuis pitorē ma-
e restamēti item
apert uos i omī
uolucare: facies i
y ihm xpm: cui i
re. Rogo aut uos
ui solati. Item p-
S. Cognoscite item
mili: tu quo h reler?
Salutare omē ipo-
ires sacros. Salutare
es. Haq a tū omnibus
ulnt qbi ad hie: res.

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Purchased from Parke-Bernet, Jan. '47. \$1000

inaccessibile et arduum igne et turbine
et caliginē et procellā et tūbe sonū et
votē verborū: quā si audierūt excusave-
runt se ne eis fieret verbum. Non enim
portabāt qđ dicebat: si bestia terribile
erit montem lapidabit. Et ita terribile
erat qđ videbat. Moses dixit. Sed accessi-
bitus sum et tenui eum. Sed et ciuitatem dei vi-

volūta locuti sūt. rediit dei: quorū intū-
tutes regū dicitur sanctis. imitanti se
den. Huius rei huius et huius. ipse et in
secula. Dominus verū et em gratia
nolite abduci. Signū est em gratia
habere cor: nō estis q nō profuerunt
ambulantibz i eis. Habent alcare: de
quo edere nō habet prestare q taberna-
culo desinit. Quorū em alaliū inferi:
sanguis p peccato i sancta p pōtū: et
dificaret pe-

porā pallus
terra castre:
a. Hic enim
uitat: sed fuit
in ergo offera
p do: id est fuit
uni et. Hic
a nolite obliui
meret de. Hic
atere eis. Hic
p aiabz vris red
hic factū: non
regit vobis. Hic
im? em qā bonā
mibz bene volites
i deprec vobz hoc fa-
tuat vobz. De aut
notius peccatē ma-
iure restanti etem
im. apert vobz i omi
et volutate: factis i
et se p ihm xpm: cui
amē. Hic aut vobz
a ubi solam. Hic pr-
obis. Cognoscite feni
dimittit: cu quo si refer
os. Salutate omē ppo-
omnes saluos. Salutate
fres. Gracia cu omibz
Explet epistola ad hederes.

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It has indeed been said that it is the only art in which no progress has been made: that the first example of printing is the best.

To Gutenberg is given the credit for the great discovery of this "art preservative of the arts." Fully five years were consumed in the printing of the Bible, 1450 to 1455 it is estimated; and the place in which the work was done is known to be the town of Mainz, or Mayence, in Germany.

A word as to the book itself. It gives no information as to the date at which it was printed, or the place, or the printer. It has no title-page or colophon; its six hundred and forty-one leaves are unnumbered, and there are no catch words to help us in collation. It is printed in Latin, in large Gothic characters, in double columns, forty-two lines to a column. In the very first issue of this supreme book—the issue from which this page is taken—the first few pages were printed forty lines to a column. After printing a few leaves, the printers decided to get more lines to a page and also to increase the size of the edition, which necessitated reprinting the pages which had first passed through the press; these pages have the full number of lines. Hence this Bible is frequently referred to as the "forty-two line Bible"; and it is also sometimes called the Mazarin Bible, for the reason that, while it was believed to exist, no copy was known until it was discovered in the library of the great French cardinal. The printing was done both upon vellum and upon paper; which was first used, cannot positively now be determined, but it is generally believed that the paper copies are the earliest. The page before you may, then, be the very earliest example of the printed page from movable type in the world—it being not only a page from the first printed book but a page of its very first issue.

The printing was done in imitation of writing (which it was at first believed to be), in a brilliant black ink of a quality which has defied the centuries. The paper, too, is of an exceeding beauty and texture. The headlines, the accents, and the illuminated initials, where they occur, are in every case supplied by hand, and in varying degrees of beauty and excellence. In a copy in the Bibliothèque Nationale, at Paris, there is a manuscript note in which the rubricator, *i.e.*, the one who did the hand illumination, says that he finished his work on the twenty-fourth of August, 1456, adding thereafter, as was not unusual, the word "Alleluia."

How many copies of this, the first printed book, were struck off? No one is in a position to tell with any degree of certainty. We do know the number of copies extant, and a very small number it is—much smaller than one might

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reasonably expect in the case of a book that had been revered from the beginning. With a few exceptions, they are all in public institutions, mostly in Europe—many of them in imperfect condition, and all copies slightly varying. The Bible from which this fragment was extracted was itself imperfect, chiefly in that it lacked a number of pages. There were, too, a few pages from which some ruthless hand had cut out a number of the brightly colored initial letters. Where they occur, these pages have been so skillfully restored that only the most searching examination will reveal which they are. Had the book been perfect, or even had it lacked only a few pages which could be supplied in facsimile, as is usually done in books of great value, it would have been an act of vandalism to remove the leaves from the almost contemporary leather covers which have for so many centuries protected them.

What is the money value of a perfect Gutenberg Bible? It is a hard question to answer. Mr. Huntington purchased through the late George D. Smith the Hoe copy for fifty thousand dollars. This was on Monday evening, April 24th, 1911, and for a time this was the highest price ever paid for a book, and I well remember the round of applause which followed the fall of the auctioneer's hammer when this figure, breaking all records, was reached. But we live in days when records of all kinds are easily broken, and should such an item again come on the market it might easily fetch several times this sum. Indeed, if we can imagine in the far-off future a Gutenberg Bible coming up for sale, some sagacious man of wealth or richly endowed museum might gladly pay a million dollars for it. Of its emotional value it is not for me to speak. It is, indeed, beyond words. Throughout the middle ages the most important book was the Latin Bible. It was regarded as a divine thing. Certainly it has had greater influence upon what we are pleased to call civilization than any other book.

The first Gutenberg Bible to come to this country is the copy now in the New York Public Library, dispatched in 1847 from London by "Henry Stevens of Vermont" to James Lenox, who had instructed his agent to buy the book which was coming up at auction at Sotheby's, without fixing any limit. The result was that the book was purchased for him at the then "mad price" of five hundred pounds, which for a time so incensed Mr. Lenox that he was tempted to repudiate the transaction; but, as the narrator of the story says, he finally took the book home and lived to cherish it as a bargain and the chief ornament of his library.

By a coincidence I own copies of the correspondence between the same Henry Stevens and another client, George Brinley of Hartford, Connecticut, relative to the second Gutenberg Bible to come to this country, twenty-five years later. How Mr. Brinley, "being as prompt as the Bank of England," took the prize away from the two Lords who wanted the book but had no ready money, need not now concern us. The point at which I wish to arrive is this: After an exchange of letters and cablegrams, Mr. Stevens secured the book, and dispatched it, insured against all "risques" to its owner with this note of comment: *"Pray, Sir, ponder for a moment and appreciate the rarity and importance of this precious consignment from the old world to the new. Not only is it the first Bible, but it is the first book ever printed. It was read in Europe half a century before America was discovered. Please suggest to your deputy that he uncover his head while in the presence of this great book. Let no Custom House Official, or other man in or out of authority, see it without first reverently raising his hat. It is not possible for many men ever to touch or even look upon a page of a Gutenberg Bible."*

A. EDWARD NEWTON

Oak Knoll
Daylesford, Pennsylvania
October 25, 1921

et cor altū: et exaltabit dāg. **S**agitte
parvulorum fadae sunt plage eorum:
et infirmate sunt contra eos lingue
eorum. **C**onturbati sunt omnes qui
videbāt eos: et timuit omnis homo.
Annunciaverunt opera dei: et fada
eius intellexerunt. **L**etabitur iustus
in domino: et sperabit in eo: et lauda-
buntur omnes recti corde. **I**n fine psal-
mus dauid cantuū aggei ieremie et
ezechiē de iūlo peregrinantis et de iūlo
transmigrationis cū inaperet profetia.

LXXIII **Q**uod decet ymnus deus in syon: et
tibi reddetur votum in iherusalē.
Aaudi orationem meam: ad te o-
mnis caro veniet. **V**erba iniquorū
prevaluerunt super nōs: et impietati-
bus nostris tu propitiaberis. **B**eat⁹
quē elegisti et assumptisti: inhabita-
bit in atrijs tuis. **R**eplebimur in bo-
nis domus tue: sanctum est templū
tuum mirabile in equitate. **A**udi:
nos deus salutaris noster: spes omni-
um finium terre et in mari lōge. **P**re-
parans montes in virtute tua accin-
ctus potentia: qui conturbas profun-
dum maris sonū fluctuum eius. **T**ur-
bantur gentes et timebunt qui ha-
bitant terminos a signis tuis: cecidit
matutini et vespere delectabis. **V**ilita-
sti terram et inebriasti eam: multipli-
casti locupletare eam. **F**lumen dei
repletum est aquis: parasti cibum il-
lorum quoniam ita est paratio eius.
Riuus eius inebria. multiplica ge-
nimina eius: et filicidij eius letabi-
tur geminās. **B**enedices corone an-
ni benignitatis tue: et campi tui reple-
buntur ubertate. **P**inguescent spacio-
sa deserti: et exultatione colles arcingen-
tur. **I**nduti sunt arietes quinum: et
valles habundabunt frumento: clamabūt

Ecce nū ymnū dicit. **I**n fine cantuū psal-
ubilate deo omnis in resurrexeris. **LXXV**
Terra: psalmum dicite nomini eius:
date gloriam laudi eius. **D**icite deo
quā terribilia sunt opera tua domine:
in multitudine virtutis tue mentiens
tibi inimici tui. **O**mnis terra adorre
te et psallat tibi: psalmum dicat no-
mini tuo. **V**enite et videte opera dei:
terribilis in cōsilijs sup filijs hominū.
Qui conuertit mare in aridam in
flumine pertransibunt pede: ibi letabi-
mur in ipso. **Q**ui dominatur in vir-
tute sua in eternū. **O**culi eius sup gen-
tes respiciunt: qui exasperant non ex-
altent in semetipsis. **B**enedicite gen-
tes deum nostrum: et audiam facite
votum laudis eius. **Q**ui posuit ani-
mam meam ad vitam: et non dedit
in commotionem pedes meos. **Q**uo-
niam probasti nos deus: igne nos
examinaisti sicut examinatur argentū.
Induxisti nos in laqueum: posui-
sti tribulationes in dorso nostro: im-
posuisti homines super capita nostra.
transiimus per ignem et aquam:
et reduxisti nos in refrigerium. **I**n troi-
cho in domum tuam in olocaustis:
reddam tibi vota mea que distinxerūt
labia mea. **E**t locutum est os meū:
in tribulatione mea. **N**olocauisti me-
dullata offeram tibi cum incensu ari-
erum: offeram tibi boues cum hircis.
Venite audite et narrabo omnes q̄ ci-
metis deū: quanta fecit anime mee.
Id ipsum ore meo clamaui: et exul-
taui sub lingua mea. **I**niquitatem
si aspegi in corde meo: non exaudiet
dominus. **P**ropterea exaudiuit de-
us: et attendit voci deprecationis mee.
Benedictus deus: qui nō amouit o-
rationē meā et misericordiā suā a me.

In fine in suis psalmis canticum dauid. **LXVI**

Deus misereatur nostri et benedicat nobis: illuminet vultum suum super nos: et misereatur nostri.

Ut cognoscamus in terra viam tuam: in omnibus gentibus salutare tuum. Confiteantur tibi populi deus: confiteantur tibi populi omnes.

Letentur et exultent gentes: quoniam iudicas populos in equitate: et gentes in terra dirigis. Confiteantur tibi populi deus: confiteantur tibi populi omnes: terra dedit fructum suum.

Benedicat nos deus deus noster benedicat nos deus: et metuant eum omnes fines terre. *In fine psalmis canticum dauid.* **LXVII**

Exurgat deus: et dissipentur inimici eius: et fugiant qui oderunt eum a facie eius. Sicut deficiunt deficiant: sicut fluit cera a facie ignis sic pereant peccatores a facie dei. Et iusti epulentur et exultent in conspectu dei: et delectentur in leticia.

Cantate deo psalmum dicite nomini eius: iter facite ei qui ascendit super occasum: dominus nomen illi. Exultate in conspectu eius: tectabuntur a facie eius patris orphanorum et iudicis viduarum. Deus in loco sancto suo: deus qui habitare facit unus moris in domo. Qui educit viros in fortitudine: similiter eos qui exasperant qui habitant in sepulcris.

Deus cum egredereris in conspectu populi tui: cum pertransires in deserto.

Terra mota est: etenim reli distillauerunt a facie dei syri a facie dei israel. Pluviam voluntariam segregabis deus hereditati tue: et infirmata est: tu vero perfecisti eam. Animalia tua habitabunt in ea: parasti in dulcedine tua pauperi deus. Dominus

dabit verbum euangelizantibus virtute multa. **E**t virtutum dilecti dilecti: et species domus diuideret spolia. **S**i dormiatis inter medios ceteros petre columbe de argenteitate: et posteriora dorsum eius in pallore auri. **U**m discernit celestis reges super eam tunc dealbabuntur in selmon: mons dei mons pinguis. **M**ons coagulatus mons pinguis: ut quid suspicamini montes coagulatos? **O**ns i quo beneplacitum est deo habitare in eo: etenim dominus habitabit in finem.

Currus dei decem milibus multiplex: milia letantium: dominus in eis i synai in sancto. **A**scendisti in altum cepisti captiuitatem: accepisti dona in hominibus. **E**tenim non credentes: inhabitare dominum deum. **B**enedictus dominus die quotidie: prosperum iter faciet nobis deus salutarum nostrorum. **D**eus noster deus saluos facendi: et domini domini regis mortis. **E**t tamen deus confinget capita inimicorum suorum: verticem capilli perambulandum in delictis suis. **I**xit dominus ex basan conuertam: conuertam in profundum maris. **I**ntinguatur pes tuus in sanguine: lingua canum tuorum et inimicis ab ipso. **V**iderunt ingressos tuos deus: ingressus dei mei regis mei qui est in sancto. **R**euerunt principes coniuncti psallentibus: in medio iuuentularum tympanistiarum. **I**n ecclesijs benedicite deo: domino de fontibus israel. **I**bi beniamin adolescentulus: in metis recessu. **P**rinces iuda duces eorum: principes zabulon et principes neptalim. **M**anda deus virtuti tue: confirma hoc deus quod operatus es in